

The AMERICAN JOURNAL

Pacific School of Religion
Berkeley, California

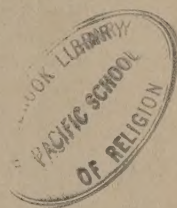
APRIL 7, 1955

THREE JOURNEYS:

Florida - Algie I. Newlin

England - Cecil E. Hinshaw

Kenya - Emlen and Lydia Stokes



RESURRECTION

B. Orville Fisher

PRAYER RETREATS

Kirby Page

PRESIDENTIAL APPEAL SUPPORTED

Wm. Merton Scott

Go Tell It On the Mountain

An Editorial

April Board Meetings

April 18-24

The Five Years Meeting Sessions

October 20-26

Resurrection

Many believers in Christ will be reading again (and it is hoped with much profit) the Scripture accounts of the last week of Jesus' life on earth as recorded in the Gospels. The Easter story as told in John 20 will be presented in many ways, and surely we all feel that this is a good and an appropriate thing to do.

There is danger however, that for too many this will be merely a commemoration of certain historical facts, the fuller and more meaningful realities of resurrection being unperceived and unrealized in the maze of modern-day observance and celebration of this greatest of historical events.

For a fuller understanding of the real meaning and divine purpose of resurrection we turn not to the Gospel but to the Acts, where we see what present, active, spiritual resurrection means in the lives of those who believe and receive this redeeming power within themselves. We see at Pentecost not merely another great historical event to be commemorated and celebrated, but a vital, phenomenal, spiritual experience, that transformed (resurrected) scared, hiding, discouraged, cringing disciples to bold, aggressive, hopeful, daring apostles.

Jesus' physical resurrection as an act or experience was his and his alone, and historically belongs with the other facts of his earthly advent, but, the spiritual resurrection (pentecost) belongs to all men of all ages who choose to believe on him and who submit themselves to this pentecostal redeeming power.

It changed Peter from an impulsive, vacillating, falsifying, Christ-denying disciple to a steady, fearless, challenging, Gospel-preaching apostle who would give his physical body to be tortured

rather than deny the resurrection power which was working in him such mighty transformation by which his whole perspective had been changed (resurrected). Once he had depended on outward, physical leadership and, when that was taken from him he floundered helplessly; but when the reality of spiritual resurrection took possession of him no amount of abuse, imprisonments, physical sufferings, not even the angry threats and condemnation of the priests and elders could move him from his high purpose to witness and live for Christ.

It resurrected Saul of Tarsus from a persecuting, murdering, self-righteous Pharisee to a suffering, self-sacrificing, humble exponent of the way; the way of the truly resurrected life which he once despised and persecuted, but which he now exalts and urges others to accept.

It resurrected a small, ineffective, fearful, narrow-visioned, hiding church in Jerusalem into a globe-circling, Christ-witnessing, miracle-performing, Gospel-preaching organism with an enlarged vision that crosses national, creedal, racial, social and economic barriers with the glorious resurrection message that makes Easter to be something more than a mere historical event to be celebrated. It makes Easter of glorious reality to be experienced here and now; a resurrection that lifts us into a newness of life, giving victory over sin and unrighteousness; the very essence of eternal life without which "we are of all men most miserable."

Which Easter will you celebrate this year? The Easter of history (a mere historical event) or the resurrection of a spiritual pentecost; the ever-living resurrection of Christ in you the hope of glory?

B. Orville Fisher.

Little Ridge Meeting
Fairmount, Indiana

A Familiar Passage

One of the interesting experience of the Christian life relates to a new understanding of familiar passages of Scripture. Romans 8:28 has long served as an anchor for troubled souls. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Recently upon reading this passage in the Revised Standard Version my attention was drawn to its different translation: "We know that in everything God works for good with those who love him who are called according to his purpose."

I wondered at the basis for such a marked changed and so turned to the passage in Greek. There the Greek "Theos" or "God" appears as the subject of the verb "works" but is bracketed to indicate that it does not appear in some of the manuscripts.

Some readers may recognize but little difference between these translations. But certainly the personal direction of the affairs relating to our lives by God is a far different matter than having these affairs adjust themselves impersonally in such a way as to "work together for good." In the new translation the basis for confidence had been shifted from "all things" to "God." The King James version may leave room for the implication of a providential direction of these affairs but lacks the positive assurance that it is God at work.

God does work with those who love him. Study indicates that in this phrase Paul declared that he also works "for" them even beyond as well as within the range of their own activities. Thus literally: "But we know that for those who love God, God works all things together for good, for those who are called according to purpose."

Gervas A. Carey.

Honolulu, Hawaii

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Tell It on the Mountains!

The angels that sang above Bethlehem were not publicity shy. They had news, good news, but no different than we have as we relay their message across hills and plains. Their message is our message—less. If we fail to raise our voices even the very best of us will cry out.

The Easter season which we are commemorating places upon us a further lofty responsibility, opens to us a high level opportunity. For that purpose the Church of Christ was called into existence. With whatever failures it has had, the Church is today the world's most important business. It dare not be publicity shy. Far from reducing the great, good news to a whisper, we must do the opposite—announce it in clear tones from the very mountains. The prophet caught the idea of the enthusiasm, "O thou that tellest good things, lift thee up into the high mountain . . . lift up your voice with strength . . . be not afraid, say unto the cities of Judah, Behold your God."

Our United Voice

How can we give this message effectively except we unite, working together as well as singly? That is exactly the meaning and function of the Church on earth, to tell by the evidence of our unity and by every possible avenue the good news of salvation to men, at home, away from home, spiritually, physically, materially—totally, for God has left nothing out of his care. How can we share this news, this evangel? By word, by literature, by service, by life! First in Jerusalem—Portland, Pleasant Plain, Pueblo, San Diego and all other neighborhoods. Then as we unite with others in these channels of service, we shall reach people that none of us, each working separately, could not reach but whom, with all of us working as a body, can reach and save.

We are not lowering the spiritual level when we organize, plan and finance in the Church for that high purpose. A certain amount of organizing and planning is necessary. Frankly it means people and budgets—dollars, plain, ordinary dollars to be transmuted into love and spirit.

At this point, we tend to lose interest, as if God had nothing to do with planning and less to do with money. Furthermore we feel more comfortable with only a "spiritual" responsibility. There is danger that exactly at that point we may lose our souls. We who call attention away from the monetary to the spiritual account in church work do not suddenly stop spending money for ourselves. We still believe in a financial account. One great need of the church today is for redeeming money as one evidence of our spiritual redemption.

Strengthen the Church

We must face not only the full range of service by the Church today. We must face *the Church herself* and her needs. Friends of the Five Years Meeting represent but one part of the Christian front, but we are a part and it is *our* special part. During the fifty-two years of our existence to date, we have made remarkable progress. But none of us as members are content to rest at the present level. We all know that we have a great potential that awaits development.

As Friends of the Five Years Meeting move to the new Friends Central Offices, we are marking outwardly a spiritual advance, an entrance to a new level, that our forbearers could hardly have foreseen. Starting with missions and peace as the initial program in 1902 and with evangelism as the very spirit of the movement, we have not only deepened and expanded those two departments but have also added as departments Evangelism, Christian Education, Publications and other services.

All services of the Church are not equally dramatic in their attraction. The mission and service fields present human situations and needs in a very personal appeal. We should not lessen our interest in them. But we must remember that if there is no body of Friends, no local Meetings, no Yearly Meetings, no larger uniting bodies, there will finally be no outreach, no missions, no evangelizing. Therefore we turn to the work of home evangelism, Christian education and home nurture.

Making the local Meeting strong and distinctive as a Christian, Quaker body is basic, but it in turn will have no future finally apart from the cooperative service of the larger associations. The 20,000 Friends in East Africa Yearly Meeting, for instance, would not be there today if Friends Meetings had not **united** their strength for the mission in Africa.

If we are to have a message adequate for the mountain top, we must unite our voices, voices that rise from hearts full of faith in our risen Lord and inspired by his living presence, and the great spiritual potential that he gives to men.

O Friends who are trying to tell the gospel, get up into the high mountain, lift up your voices with strength, say unto the cities of this day, Behold your God! Lift your voices and lift them together!

April—Month for Planning

During the latter part of April each year, representatives from the Yearly Meetings convene in Richmond, Indiana, as members of the departments of service of the Five Years Meeting of Friends. They meet to review our united work in evangelism, missions, Christian education, peace and social concerns, publications, and to plan for the year ahead.

Those meetings are followed by the sessions of the Executive Council, which gathers up departmental work into a total program. What they plan obviously requires funds and their needs are incorporated in a budget for United Services. These sessions as well as those of the departments are open to the public attendance of interested Friends. Write to the Five Years Meeting at 101 South Eighth St., Richmond, Indiana, for a complete schedule. Board meeting week is April 18-24.

Of chief interest this year will be the recommendations for "reorganization" among which is the possibility of holding sessions of the present Five Years Meeting every three years instead, as well as other important considerations. Conclusions of the Executive

Council will be submitted later for discussion and action by the Five Years Meeting.

The plans for the sessions of the Five Years Meeting, to be held October 20-26, will be reviewed, including the dedication of the new home for the Central offices at Quaker Hill.

This is the year that the Yearly Meetings will appoint their quota of "delegates" to those sessions in which some of the most important questions ever come before the Five Years Meeting will be faced. What does it mean to come to the beginning of a new era in Five Years Meeting history, and how should we enter upon it? These are questions that will probe and should inspire us.

E. T. E.

Friendly Travelers Report

Florida—England—Kenya

Notes on the Florida Conference—Algie I. Newlin

Algie I. Newlin, Professor of History and Political Science at Guilford College and former Clerk of the Five Years Meeting, travelled to Florida in March to speak for the Five Years Meeting and the Friends World Committee at the All Florida Friends Conference in St. Petersburg. This is his report of Florida Friends 6th such conference:

The 1955 session of the All Florida Friends Conference was held in St. Petersburg March 12 and 13. The Meetinghouse in that city, the only one in Florida, was not built for large gatherings and the Conference of two hundred Friends taxed it to capacity in each of the five sessions of the two days.

Delegations from nine local Meetings answered the roll call. Attention was called to three local groups which did not send representatives. Among the visitors were two Friends from the little Quaker group in Augusta, Georgia. The reports indicated that the Florida Meetings vary in membership from eight or ten to thirty-five or forty. The Florida Conference was correctly referred to as a "Quaker Melting Pot." A few of them are native Floridians. The others have been members of many different Yearly Meetings. They are more noticeably from Yearly Meetings of the Philadelphia area, the General Conference and the Five Years Meeting. Possibly one-fourth of them are winter members — in Florida for the winter months only.

The following three accounts of journeys were made by Friends who travelled respectively to Florida, England and Africa—each for the first time. From Algie Newlin's impressions of Florida Friends, from Cecil Hinshaw's reflections on America from the vantage-point of England, and from Emlen and Lydia Stokes' observant visit to the new world of Africa, we can share with these Friends their journeys.

Florida Friends are very much alive to their Christian responsibilities in the world and times in which they live. Their deep concern and their varied interests lead the various Meetings into many different fields of Christian service: peace education, aid to a mental hospital and to a home for the aged, care of transient boys, scholarship for a summer work camp in Mexico, efforts to prepare the way for peaceful integration of the schools, collection of clothing for relief, and several cooperate with other religious groups in their respective towns in other Christian work.

Three of the local Meetings are making plans for building Meetinghouses. Because the groups are small, the building of a Meetinghouse is a difficult job. Yet the Conference decided to make a contribution to the fund already started by the St. Petersburg Meeting and Louetta Russell and Josiah Russell to furnish the new office of the Board on Peace and Social Concerns of the Five Years Meeting as a memorial to Elbert Russell.

Speakers at the Conference included Samuel R. Levering of "Friends Face a World Crisis" and Alfred Geiger, who showed pictures of work camp activities in Mexico.

William Greenleaf, Clerk of the Conference, and his wife, Susan Greenleaf, were appointed to attend the sessions of the Five Years Meeting in October, 1955.

Of Jordan and America—Cecil E. Hinshaw

Cecil E. Hinshaw, well-known Quaker and lecturer, has recently returned from a seven-month tour of the world. The following impression was written near the beginning of his journey after he had spent several weeks in England. We reprint this travel letter by courtesy of the Rochester, COUPLER, New Hampshire.

I knew ahead of time that a highlight of my visit here would be the time at Jordans Meeting, one of the really historic places for Quakers as well as for other people. Several thousand people come each year to visit this beautiful old Meetinghouse where William Penn and other early Friends worshipped. In the quiet yard of the Meetinghouse Penn and his family and many other Quaker notables lie buried. Jordans Meetinghouse is the place that has been painted so often and some of you have pictures of it on your walls.

Those of you who are members of the Mayflower Society will all be interested in knowing that the Quaker hostel and retreat center adjoining Jordans Meetinghouse



The Friends Meetinghouse at Jordans, England

historically related to the Mayflower, the ship on which the Pilgrims sailed to New England. The Mayflower was sold and broken up shortly after that memorable voyage and there is very strong evidence that its timbers and lumber were used for building the house and barn that are now the Jordans hostel and retreat center. One of the cabin doors of the old ship became a door for the house and the Mayflower insignia, a carved mayflower, is in several places on the door, and I must admit that it was a thrill to run my hand over that historic carving. The deeply worn floors of the farmhouse are the original timbers of the house. Here Quakers worshipped in one of the earliest meetings and from this farmhouse some of them were taken to prison.

To speak in Jordans Meeting, hallowed by memories of William Penn, Isaac Pennington, and others, was a humbling experience to me. Friends were very kind and the interest was such that the time for closing the meeting was extended. In this three-week lecture trip in England I have been asked to interpret American foreign policy and it was on this subject that I spoke at Jordans.

I wish every American could be given the responsibility some time over interpreting his country to another nation—it is an exercise that would make anyone look at his country from a somewhat different point of view probably. Curiously, I find that experience brings me to

a considerable defense of America. Not that I can approve at all of some of the policies followed by some groups in my country, but I find that our nation is misunderstood abroad and often misjudged. It may surprise you to learn that a lot of people in Europe and England fear that America is more likely to start a war than is Russia. This belief is held in spite of the fact that they have had a good deal of actual experience with Communism and, when I question them, I find they understand the dangers of Communism rather well. I had thought I would find them somewhat naive about Russia.

In part this fear of American Foreign policy is due to an actual experience with war that makes them very pessimistic about any hope if we have an atomic war. A doctor in Eastbourne on the coast facing France was my host for a night. As he told me of his experiences during the hundred or so air raids on his city, took me down into the little bomb shelter where his family had spent many hours, and described the damage done to their home, I could see that they look at war very differently than do most Americans. Walking with me in the moonlight on the downs on the high chalk cliffs that look out over the Channel, he said that he saw no hope at all if England had to face an atomic attack. So many people here fear that America, not fully realizing the gravity of the matter, may recklessly start an atomic war.

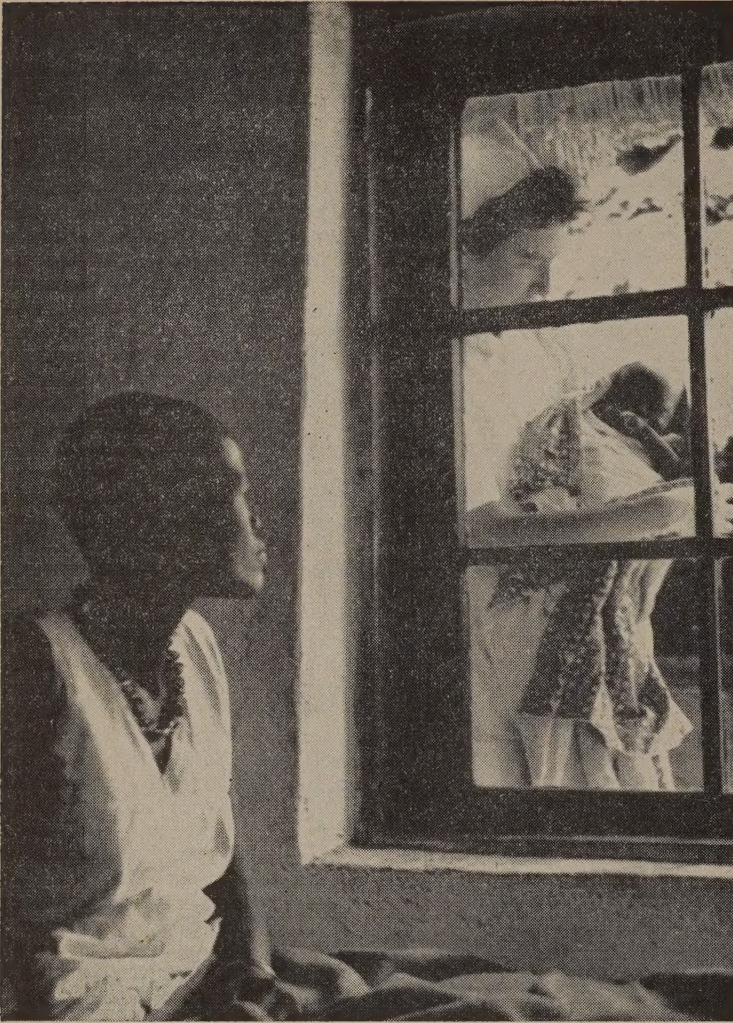
I have tried to show these English audiences that they have had a distorted view of America, that we are made to appear worse than we actually are, and that there are strong influences in America that act as a brake on irresponsible action. I am interested in analyzing myself to note that this experience makes me more conservative in some ways and more appreciative of aspects of American life that I had taken for granted. There is nothing, I think, that will increase loyalty to one's own country as much as being abroad! . . .

There is an idealism, an optimism, a vision in the American tradition that a tired world desperately needs. People are hungry for the kind of leadership America could give. But there is little response here to a policy based on fear and hysteria. These people have known despair intimately. What they need now is hope and confidence. They live too much now by sheer stoicism and habit and they hunger for something that will give them real hope for the future.

Tonight I am the guest of the general secretary of the shoe company (Clark's) that makes more women's shoes than any other concern in England. My host has been often in America—the company has an outlet in Connecticut—and he is deeply appreciative of American leadership and ability in business and manufacturing methods and our willingness to break new paths. There is an eager response to American leadership whenever it is positive and imaginative. It is humbling to consider the extent to which Europe and England want to follow us and actually need us. It will be an immense tragedy if they turn sorrowfully away from us because of our fear and, sometimes, our hysteria. For America does have a better answer. And it is the spirit of those who sailed in the Mayflower to build a new society and those who went from Jordans Meeting to settle Pennsylvania. To try to communicate this answer to audiences here is a responsibility I wish I could share with each of you.

A Glimpse at Friends in Africa —Emlen and Lydia Stokes

S. Emlen and Lydia B. Stokes of Moorestown, New Jersey, journeyed to Africa this winter to trace with Dorothy and Douglas Steere part of the Steere's strenuous African journey. This is their account of the days they spent with Friends at Kaimosi in Kenya.



ONNI RAUHA

A mother with a serious case of tuberculosis came to have her baby at Friends Hospital. Her baby, who is held here by nurse Eirene Sarfas, was separated and isolated from its mother as a health precaution.

The experience of three days spent at the Friends African Mission in Kaimosi, Kenya, made a lasting impression on both of us—our first glimpse into the mission field. On a clear, warm morning in late January, Douglas and Dorothy Steere and Emlen and I, the latter two carrying conspicuously American, red and white canvas TWA bags, were photographed as we stepped off the plane by three friendly gentlemen who turned out to be Fred Reeve, John Retherford, and Wilbur Beeson, who had motored twenty-seven miles to Kisumu to meet us. Kisumu is on Lake Victoria, which is three thousand feet above sea level, and on the Equator.

Soon in two cars, we were traveling up two thousand feet over rip-

pling hills, spotted by shambas and thatched huts on all sides. We saw Africans garbed in colorful clothes, walking erect, balancing on their heads every known object from logs to water jars. Some glared at us ominously; they were the Israeli who resent white people and are being closely watched by the Government. Others recognized the car and ran out, calling to us, waving their arms in a most friendly manner. Our hostess and host were Miriam and Wilbur Beeson, the general practitioner, who with Horst Rothe are the only two physicians at the remarkable little hospital which cares for the most primitive of tribes. We lunched with Everett Kellum, a truly lovable man who told us much of the background and the beginnings of the

mission. Various members of the staff entertained us at meals, thus giving us an opportunity of knowing several more intimately.

Our first evening, a welcoming covered-dish supper was held at the home of Fred Reeve and his wife for Kenneth and Helen Goon from England. He is to be the supervisor of the educational system. All the missionaries and families were there so Emlen presented Horst Rothe with the check from our Moorestown Monthly Meeting for one of the tuberculosis convalescent units. One morning we spent visiting classes and dormitories. The extreme neatness of all in appearance, in class work as well as building, impressed us. The bright-eyed African students smiled and said in unison, "Good morning."

Sixty per cent of the teaching is done by natives who have been taught at the Mission. We were glad to see that a teacher training program is under way, for many of the three hundred schools in the approximately seventy by thirty-six mile area stop at fourth grade. This work is almost lost as children soon forget and drift back into their tribes. Knowing that Africans have for a thousand years had dancing as their one outlet from their hard working lives and knowing that from earliest childhood rhythm is expressed, we inquired of Fred Reeve if dancing was suppressed or allowed. To our satisfaction as well as Douglas Steere's, we learned that carefully chosen dances (very unlike American social dancing) are allowed.

On our trip to John and Julia Retherford's fourteen miles away we saw the largest church, which according to Julia, would squash two thousand Africans but fifteen hundred of us, as well as some of the poorest churches, in which all sit on the dung-made floor listening to the sermon from a raised platform. As we saw the disturbing over-population on all sides and realized the amount of work that needs to be done, we were literally overwhelmed. "The fields were surely white unto harvest and the laborers are few."

The teaching of all missions on monogamy brings a problem greater than polygamy. There is no provision in the African society for a single girl or a woman who is sterile. She is an outcast and turns to prostitution. The Government, the missions, and Fred Reeve know this and classes in pottery or sewing, and in the cities, nursing, are

ll being started. Many good converts have been rejected by the missions because of polygamy. Such a drastic change in mode of living must come slowly and with a understanding heart.

To teach pacifism—one of our basic testimonies—to Africans, is a most difficult task. Their very existence has depended on force. To be sure, with the coming of the white man, fifty years ago, tribal wars have practically stopped; but Africans are still surrounded by wild animals which must be killed. Also, recent war waged by so-called Christian countries who recruit and train natives, have greatly confused the African mind.

We kept reminding ourselves that the African is only fifty years from paganism. In fact at the mission, every door and every drawer is under lock and key and the windows are barred. Stealing is only wrong if you are caught. They have little idea of time—the sun sets their clock and tomorrow is as good as today, to do a job. To the European this is trying, and especially in the hospital, where Horst is endeavoring to train for dependability in his aides and nurses.

This hospital is surely a blessing for this area of Kenya and the two physicians, Horst Rothe and Wilbur Beeson, are carrying the load of the medical, surgical and obstetrical work in an excellent way. A visit to the hospital gave us an insight into a wide variety of medical problems which one does not see in the States. The natives come from near and far Uganda and Tanganyika preferring this hospital to a Government hospital because of the kind personal attention they receive along with expert care. To give one example of the confidence some natives have in their work: a family had lost their first eight children at home so when their ninth arrived they brought it to the hospital and asked that it might be cared for so as to make sure it would live. It is now one year old, still at the hospital, fat and healthy, and will probably stay six more months; the family is so pleased.

Tuberculosis is one of the Horst Rothe's chief concerns. Patients do not come in until very far advanced, in the meantime spreading it to other members of the family and tribe. The newer drugs are helping tremendously but there is a pressing need for convalescent cottages after the acute stage is passed. Also the problems of nutrition must be studied as the Africans do not en-

joy eating the proper foods. This is a matter of educational training, and the mission school is making real progress along this line.

One of the most tragic examples of tribal custom is the fear of epileptics; it is believed that they are possessed of the devils. In the center of the mud and thatched huts is a fireplace. If a person has an epileptic seizure and rolls into the fire no one will pull that poor soul out, so there were a few severely burned patients in the hospital. One sweet young girl whose hand was so badly burned it lay back on her arm due to contracture, now could shake hands with all of us due to a remarkable skin grafting operation performed by Horst Rothe. To shake her hand was an experience she craved, for it meant someone was willing to touch her. This was a case that literally exuded gratitude, a trait generally missing. Africans often look at you as if you did not exist, and they frequently enter the hospital in pain and leave well, showing no sense of appreciation. They are suspicious. They are set upon their own witch doctors who are fearful of losing their grasp of the people.

However, this trait does not deter the dedicated missionary. One in Durban at a tuberculosis hospital for children said to us that she was grateful for the privilege of being able to save. This is the spirit also in the Friends African Mission.

Young Friends Conference Plans Changed

Due to unforeseen difficulties, the North American Young Friends Conference which was scheduled to be held at Friends University in Wichita, Kansas in August will not be held there. Final decisions on new plans will not be made until the North American Young Friends Committee meets on April 16, but it is hoped that there will be little difficulty in making the necessary adjustments. We expect to have the Conference somewhere in the mid-west in late August as previously planned. Please watch for further information.

Wilmer Stratton.

Errol Elliott in Caribbean

Errol Elliott, editor of *The American Friend* is now on a three-week visit to Cuba and Jamaica. He will attend Yearly Meeting in both countries.

Correspondence

To the Editor:

Correcting Evil

I am disturbed by your editorial in the current issue (February 24) of *The American Friend* in which you say "this wider correction cannot be made simply by changing the individuals involved, one by one."

Earlier in the editorial you stated that evil in groups is not of the same nature and does not yield to the same treatment "... as does that of an individual to one or more individuals."

I don't see how evil in the group can be corrected until the individuals composing the group or at least a large majority of them are changed. Changing the individual may not be enough, I agree to that, but at least it is the starting point. The institutions of righteous men will be righteous, but I don't believe there is any hope that the institutions of unrighteous men ever can be made righteous by any kind of group action.

After both man and his institutions are made righteous by the changing of individuals, then I agree that we must have a great deal of knowledge and technical competence in order to handle our affairs successfully. In that sense alone it seems to me you might say that handling the group successfully requires more than individual regeneration.

Toward the end of the editorial you refer to federating in the interest of all. The federation of unregenerated men, it seems to me, would only compound the evil you start with, and the more federation you have the worse it would become. I believe the starting point for improving the condition of mankind is the regeneration of the individual.

Howard E. Kershner.

New York City

There are two main considerations, as the Editor sees it, in the creation of a just and peaceful order of society. One is that a good order cannot be made of evil men who will always compromise any good system where they touch it. The other is that good men often harm each other indirectly through a wrong, or less-than-good pattern of social relations. If all persons in the world were "good," they would yet have to learn the ways of doing good for each other. Some system or organization for that purpose would be necessary, and

at any stage it would doubtless need improving.

It is likewise true that a pattern set for right relations may give guidance toward better behavior of members of the group—bringing the morally lagging members up to a better standard. We must tackle collective as well as individual evil. Both efforts must move together — neither of them without the other will solve the problem.

The Editor

Bombs Are Everybody's Business

To the Editor:

Bombs are everybody's business. Each time one is made there is produced a wastage so poisonous no one knows what to do with it. *Time* (February 14) says the English have just sunk their stuff in the sea off Land's End, in huge concrete cylinders, with the hope that the cylinders will not crumble away for 5,000 years, the time that the material remains deadly poisonous with radioactivity. No place has yet been found for the terrible wastage from our thousands of atomic and hydrogen bombs stockpiled here.

Every bomb tested makes a huge poisonous cloud over which there is no control. The fifth series of tests taking place in the Nevada-Utah area will produce clouds which can bring poison to our air at any time the winds bring them to our community. We in Minnesota and the midwest cannot sit complacently, hoping we are out of danger during Operation Teapot. No one in the United States can.

The warnings of top scientists to our government and to us have not been needed. We should insist that President Eisenhower order the Atomic Energy Commission to stop all atomic bomb activity until a solution is found to the problems of danger involved. Shelters are not the answer. There is no place to hide! I hope that Quakers may realize our responsibility in this crisis.

Vera Stephens.
Minneapolis, Minnesota

A Correction

The address of The Thistle Press, publishers of the Fritz Eichenberg portfolio of religious engravings, was incorrectly given in a recent issue of this journal. Friends interested in this Quaker artist's portfolio (8 engravings, \$4.50) should write The Thistle Press, Clarke & Way Inc., 35 West 21st St., New York 10, N. Y.

Model Farm Article

To the Editor:

Thank you so much for the article about the Model Farm of North Carolina. It is so interesting to know about the Quaker help and inspiration toward keeping the good citizen in North Carolina and thus preventing the migration to the West—although those who did get to Indiana, Iowa, etc. formed a nucleus of good citizens wherever they located.

Alexine M. Gardner.
Lakeland, Florida

Prayer Retreats

In Southern California extensive use is being made of all-day prayer retreats as sources of spiritual illumination and power. The results are so satisfying that I am devoting most of my time to extended conversations with groups of twenty to forty people, assembled for serious consideration of the responsibility of being a Christian in such a day as this, and in unhurried prayer. As a basis of our exploration, we are using these fourteen ways of finding and doing the will of God in our time.

1. Reflect upon the character of God.
2. Saturate your mind with great passages from the Bible, especially with the record of the doings of Jesus.
3. Enjoy constant comradeship with our living Lord.
4. Expect guidance from the Holy Spirit.
5. Receive forgiveness and power in partaking of Holy Communion.
6. Be presistent in private prayer, family prayer, group prayer, and corporate worship in the sanctuary.
7. Experience human fellowship on the highest level.
8. Mellow your spirit by constant exposure to the power of silence, to great music, and to the beauty of nature.
9. Read great books and study the experiences of the noblest men and women of the race.
10. Seek understanding of the breath and depth of the will of God in all phases of life, especially in the areas of social conflict.
11. Run the risks of doing what is right in God's sight, rather than take the consequences of doing what we know to be wrong.
12. Produce with confidence in God, and joyously leave the results in his loving hands.
13. Experience eternal life in the midst of time.
14. Value every hour as of priceless worth, and make wise use of time.

The division of time used follows these patterns: 10 A.M. begin with a long-playing record of great music; prayer and conversation un-

til 12 noon; recess and fellowship until 12:30; luncheon in silence except for great music until 1:30; session until 3:30; tea and fellowship until 4; (some groups adjourn at 4); session until 5:30; recess and fellowship until 6; supper in silence except for great music until 7; session until 9 o'clock adjournment.

Some groups meet for an all-day retreat on Saturday, some on Saturday afternoon and evening; some on Sunday afternoon and evening. Some women's groups meet for an all-day retreat on weekdays, with husbands coming for supper and evening session. Sometimes it is better to meet in a home with a living-room and opportunity for quietness.

In every case individuals of breadth of experience and depth of spiritual insight participate in the general conversation about the deeper issues of life. The discussion ranges from the will of God in personal relations to the will of God in economic life and world affairs.

Here is a procedure which may be used, with little promotion and little expense, by a pastor or a ministerial association with deep and enduring results. Experience shows that twenty to forty people in a circle can engage in intimate discussion and fervent prayer over a period of five to seven hours. Fellowship in prayer and discussion and action is the breath of spiritual life in any church where "two or three" spend time together in seeking to find the will of God and power to do it.

I would be glad to correspond with interested individuals about our experiences in prayer retreats and may be addressed: Box 247 La Habra, California. Especially would I like to know about the experiences of other groups in prayer retreats.

Kirby Page.

Book News

A novel by Elizabeth Gray Vining, author of *Windows for the Crown Prince*, will be published by Lippincott in May. Entitled *The Virginia Exiles*, it concerns the experiences of twenty Quakers exiled to Virginia during the American Revolution. Elizabeth Gray Vining has reviewed Anne Morrow Lindbergh's *Gift from the Sea* (Pantheon, \$2.75) on the front page of the *New York Times Book Review* for March 20. In the Poet's Column of the same issue is "Aunt Alice in April," a poem selected from William H. Matchett's new book *Water Ouzel and Other Poems*.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

The Voice From the Cross, by Andrew W. Blackwood, Jr.; Baker Book House; 71 pages; \$1.50.

During the Lenten Season, the thought of the Christian world inevitably turns toward Calvary and the Easter Triumph.

In *The Voice From the Cross*, Andrew W. Blackwood Jr. interprets with deep insight and understanding the last words spoken at Calvary. With skillful and reverent touch, the writer amplifies each of the seven Words, bringing into clear relief the background from which each word was spoken. The seven chapters lead the reader in a successive contemplation of forgiving love, the eternal heritage, compassion, suffering, triumph and trust.

This book can be recommended as a helpful addition to the devotional material that will find its way to the homes of Friends at this season of the year.

R. Ernest Lamb.

* * *

Growing Spiritually, by E. Stanley Jones; Abingdon-Cokesbury (1953); 364 pages; \$1.50.

This recent book by E. Stanley Jones is prepared to give "daily devotional guidance toward Christian maturity." The book contains

365 daily devotional readings, and is written by an author who is well known in almost all religious circles. He states that the book has been written because of a need. There have been "plenty of books on various phases of the subject of growth and development, especially in psychology, but few, if any, covering the subject from a definitely Christian standpoint. This book tries to step into that need and meet it."

In some ways this book is very much like several of the other devotional books written by this author. While it emphasizes spiritual growth, there is so much of the sameness of method that it seems at times almost repetitive. However, there is much that can be helpful and inspiring if it is used seriously as a devotional guide, day by day.

R. Furnas Trueblood.

* * *

The Autobiography of a Catholic Anarchist, by Ammon Hennacy; Catholic Worker Books; Libertarian Press; 313 pages; \$3.00.

One should never miss an opportunity to know a person and share his experiences if he has suffered for truth, as he sees it, without growing bitter. *The Autobiography of a Catholic Anarchist*, by Ammon Hennacy, portrays such a character. The book is long, leisurely, meandering and full of detail, but it is eminently worth readings. Ammon Hennacy is not easy

to locate in any category— an anarchist and pacifist who has turned Catholic. When he was asked if he expected to change the world, he replied that he did not know, but he was very sure the world could not change him.

He spent more than eight months in solitary confinement because of his pacifist convictions. While there the Bible was his only companion. He came to believe the Sermon on the Mount fiercely and practiced it literally. He is truthful to the point of rudeness on all occasions, but his sweet spirit and his lack of antagonism win his opponents on most occasions.

He does not live with his family; he wears his Catholic robes loosely; he is in no sense a conventional Christian. He does not pay taxes; he is a vegetarian; he has defended Indians in trouble. He does not hate his persecutors. His love is simple, direct and all encompassing. His philosophy can be summed up in one quotation: "Love without courage and wisdom is sentimentality, as with the ordinary church member. Courage without love and wisdom is fool-hardiness, as with the ordinary soldier. Wisdom without love and courage is cowardice, as with the ordinary intellectual. Therefore he who has love, courage and wisdom is one in a million . . ."

Most readers will not follow Ammon Hennacy's example, but they will be moved by his spirit.

William J. Reagan.

GRAY DAY OF THE SOUL

A stillness in the middle of the day
Weighs heavily upon the countryside,
So that each bush and tree in apathy
Droops motionless beneath a placid sky
Of solid gray, unmarred as far as eye
Can see by drifting cloud, or birds in flight;
Thus lassitude creeps over me today,
A slow paralysis, to deaden all
Emotions—grief and joy, of love and hate.
Ah, better far the thunder's angry roar,
The howling winds and lightning's zigzag flash,
Than this drear limbo of gray nothingness!

—R. M. Thomas.

DAWN

Like some fantastic bird of massive frame,
The dawn stirs sleepily from her mountain crag;
Her wings of misty gray, as yet unfurled,
Conceal a breast of multicolored hues.
Now, with a sudden quiver, wings outstretched,
She rises swiftly upward toward the sky,
And in her wake strews plumes of amethyst
On newborn clouds rimmed recently with gold.

—R. M. Thomas.

DAY DREAMING

Leave care behind and come with me,
My love, to some cool glade,
Where lilies, pale as dying stars,
Drift on a pool of jade;

Where agile fish dart back and forth,
And flash their silver tails
Into our eyes that put to shame
Their iridescent scales.

The sweet notes of the meadow lark
That echo through the glen
Will find a lodging in our hearts,
And shall be heard again.

You'll find a nook where myrtle grows,
And bring a spray to me
To wear as token of our love
And deep fidelity.

Come, let us seek a sylvan glade—
A fairy hide-a-way,
And while our world is green and gold
Declare a holiday.

—R. M. Thomas.

Presidential Appointment Supported

President Eisenhower on March 19 created a new post of Special Assistance on disarmament problems. He gave the position cabinet rank and designated Harold E. Stassen as the appointee.

White House authorities and Mr. Stassen indicate that the position is unique in this nation's history. They declared that neither this country nor any other world power ever had an official of such rank devoting his time solely to the possibilities of world disarmament policies aimed in that direction.

Harold Stassen has been head of the Foreign Operation Administration which will go out of existence June 30.

Mr. Stassen said his initial undertaking would be to make "a more thorough study of the whole question of disarmament than has ever been attempted before."

"The idea for this approach to world disarmament originated with the President, who has given a long time to consideration of the problem," Mr. Stassen continued. "It was the natural result of the President's frequent appeals to the world to find some means to outlaw war."

Friends Agencies Act

The Friends Coordinating Committee on Peace, consisting of representatives of the American Service Committee, Friends Peace Committee of the Philadelphia Yearly Meetings, Board on Peace and Social Concerns of the Five Years Meeting, Friends General Conference—Committee on Peace and World Understanding, Friends Committee on National Legislation, in session in Philadelphia sent letters to President Eisenhower and to Harold E. Stassen regarding this appointment. The letters were as follows:

President Dwight D. Eisenhower
The White House
Washington, D. C.
Dear Mr. President:

Your recent announcement of the appointment of Harold Stassen as your special assistant working on the formidable task of achieving disarmament has brought a sense of satisfaction and new hope to many. We know this reflects your own deep concern in this vital area and that Mr. Stassen can count on your substantial support.

This will be needed if he is to make progress through the complex difficulties provided by nuclear weapons, international tensions, and partisan politics. We are sure that the prayers of our citizens and the hopes of humanity will bolster you both in the days to come.

I was asked to express our appreciation and encouragement to you on behalf of the organizations represented in the Friends Coordinating Committee on Peace.

Sincerely,
Lewis M. Hoskins,
Executive Secretary

* * *

The Honorable Harold E. Stassen
Director, Foreign Operation Administration

Washington, D. C.

Dear Harold Stassen:

The recent announcement by the President of your appointment as a special assistant to forward our common concerns for disarmament and peace has given us great satisfaction. At a meeting yesterday of the Friends Coordinating Committee on Peace, I was asked to express our concerns and hopes to you on behalf of the groups represented. (listed above).

Your assignment will provide an opportunity to give further content to the often expressed hopes of our people as well as the aspirations of humanity. The growing destructive power of the newer weapons and the divisions among the nations of the world make your task of the highest moral imperative and yet of increasing complexity. We pray that in your fresh approach you may bring vision, resourcefulness and persistence. The judgment of eternity requires of the United States at this time positive leadership and unflagging patience. The hearty response to such efforts in the hearts of men here and abroad will provide the means to carry out these high objectives.

We are aware of the tremendous pressures which will be brought to bear on you by a myriad of persons and organizations. The temptations to use this moral leadership as an instrument of the cold war or for partisan benefits must be resisted as a violation of the religious integrity of our generation and those to come. Our prayers are made for strength to do so.

The several peace agencies of the Society of Friends, through our Coordinating Committee on Peace hope for opportunity in the near future to have a delegation from our groups meet with you to discuss directions which are indicated by some of our studies in the field and to offer cooperation wherever possible.

Sincerely,
Lewis M. Hoskins,
Executive Secretary

Omission

In a previous article on Friends homes for the aged, the following two homes were inadvertently omitted:

Friends Boarding Homes of Concord, West Chester, Pa.

Friends Board Home of Salem Woodstown, N. J.

International Finance

The March issue of International Conciliation published by the Carnegie Endowment for International Peace is titled *Financing Economic Development*. Related to the problems of the underdeveloped areas, it will correct some misunderstandings of those who believe private financing can solve the economic problems of these areas. At the same time the scope of the problems as being more than lack of money is presented. Practical suggestions and the facts arrayed here do provide a basis for hope. Hope we need. Single copies at twenty-five cents from publisher, United Nations Plaza at 46th Street, New York 17, New York.

U.M.T. Testimony

Among the groups testifying before the House Armed Services Committee on H. R. 2967, or filing statements, have been: Church of the Brethren, Friends Committee on National Legislation, Indiana Council of Churches, Jewish Peace Fellowship, Mennonite Central Committee, Methodist Church (Board of World Peace), National Association of Evangelicals, National Conference of Methodist Youth, National Council of Churches, Presbyterian Church U. S. A., United Christian Missionary Society of the Disciples of Christ, United Christian Youth Movement, United Lutheran Church; National Prohibition Committee, National Temperance and Prohibition Council, National Temperance League, National W.C.T.U.; American Farm Bureau, National Farmers Union, National Grange; A.F. of L., C.I.O.

The Sunday School Lesson

By Russell E. Rees

May 1

Jehoshaphat's Upright Leadership

11 Chronicles 17:1-7, 9; 19:4-7

After a long reign of forty-three years, Asa the King of Judah, developed a "disease in his feet," and according to the Chronicler, called in his doctors instead of depending upon the Lord, and died. Jehoshaphat, his son, reigned in his place, and he likewise is recorded as a "good king" according to the pattern of the writer. It would appear now that he was a mixture of good and bad, and we will have to judge him according to our own standards.

We must note some differences in the record. In 11 Chronicles 20:33, and 1 Kings 22:43 it is stated that the High Places were not taken away, as the lesson today implies. The same kind of discrepancy occurs in the story of Asa, as in 11 Chron. 14:3 and 15:17. This raises a question as to the sources of the material used by the Chronicler.

There are four policies which Jehoshaphat followed which reveal contradictions within the mind of the king himself.

1. He undertook a great military expansion and reorganization, fortifying his northern border and putting garrisons in all principle cities. By staying off war with Israel, he did give a chance for prosperity and peace at home.

2. He undertook a program of religious education throughout his nation. A commission composed of five laymen, nine Levites and two priests undertook to carry the Law to every part of the kingdom. In this way this was an innovation in Judah, and reminds one of the Poor Priests of Wycliff in England.

3. He instituted reforms in the judicial system, appointing good men who were instructed to "Judge for the Lord," and forbidding the acceptance of bribes, thus trying to insure justice to all without any preference for the rich. There was also a court of appeals to be set up in Jerusalem.

4. He sought to make peace with Israel, and perhaps this would be his excuse for the rash alliance, by marriage, arranged with the Northern kingdom. As so often happens in the case of Judah's kings, the beginnings were auspicious, the conclusions disappointing.

Now the records being what they are, we cannot assume too much in

regard to the successfulness of Jehoshaphat's reign. One feels that the Chronicler often measures the worth of a king by the prosperity of the kingdom under his reign. This in itself is a false evaluation. One must see the long range effects of his policies to properly evaluate a king.

The dependance upon military strength which was the first principle of Jehoshaphat is to me a weak reed, and raises questions as to the permanent value of the reign. The resort to unholy alliance is a continuing evil among nations. The belief in an informed citizenship, and the effort to spread the knowledge of truth by means of education is better and sounder. And certainly the effort to strengthen the judicial system and to insist upon integrity of judges is good. Seeing Jehoshaphat in his own time, and judging him by the standards of contemporary life, one feels that he was a thoughtful and rightminded king.

Questions: 1. What practical values do you see in studying the behaviour of the kings of Judah? Do you see more clearly the acts of our own government? Do the successes and failures of ancient kingdoms furnish insights into the actions of modern governments?

May 8

Joash Repairs the Temple

11 Chronicles 24: 4-14

The period from Jehoshaphat to Joash was a bloody one, full of intrigue and murder. Jehoram, the son of Jehoshaphat, came to the throne and promptly slew all his brothers who might dispute his claim. After a reign of eight years he was succeeded by his youngest son, Ahaziah, who also slew his older brothers. He ruled but one year and was killed by Jehu, and Athaliah ruled for six years. She also attempted to kill all the male heirs to the throne, but a daughter of Jehoram had a son, Joash, who was spirited away by Jehoiada, the High Priest, and later became king at the age of seven years.

It seems evident that the so-called reforms instituted were those of the High Priest, Jehoiada, not really of Joash, a boy of seven. The efforts to renovate the temple were called for because of the neglect which had allowed the temple to fall into ruin. But the methods used, and the motivation behind the acts are surely open to serious

criticism. A state of almost gang warfare existed between the followers of Baal and Jehovah. The priests capitalized on this jealousy and hatred to gain enthusiasm for their project.

In any judgment of religious activity, motivation is primarily important. Jesus' insistence upon examining the reason for men's actions prompts us also to look at the reasons. Movements which begin in fear or suspicion or jealousy or hatred always bear a fruit that is contaminated by these motivations. It surely was true in the case of Joash and his temple reform. The end of the story, which is always the most interesting, tells of the failure of the reform movement.

There is something to be said however for some of the methods used in the campaign for the rebuilding of the temple. A collection box was placed at the door of the temple, and people were invited to contribute voluntarily to the work. Now a voluntary offering is very different from a taxation, and the results are altogether different.

This is a point of concern, for there are some who imagine that an assessment is easier to raise than a free-will offering. With a taxation you do not need to bother with education and interpretation. But if people are to give voluntarily, they must be led to see the need and the reasons for the giving. However once people do see the need and are moved by their own inclinations to give, they give far more and much more willingly.

Stewardship is not just a way of getting money, but it is also an educational process. The churches which are supported by the state through taxation, I think, lose a great deal, for they live not on the interest of the people, but on the power of the state. Churches which live on endowment are not to be envied, but pitied, for they lose the value which comes from commitment to the point of generous support. This then, the example of voluntary giving, we can heartily approve in the actions of Joash.

The later actions of Joash, his murder of Zechariah, his return to Baal worship, his taking of the temple treasurers to buy an alliance with Syria, are disappointing. We must learn to distinguish between the bad and the good, and not give blanket approval of men because of a single action.

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Leonard Hall of the Board on Christian Education attended Baltimore Yearly Meeting this year and also visited for a short time the sessions of the two Philadelphia Yearly Meetings. His wife, Zula Hall, accompanied him on the trip.

* * *

Eric W. Johnson, vice-principal of Germantown Friends School in Philadelphia, will talk on "What Does the Future Require of Education Today?" at the spring meeting of the Friends Council on Education on April 14. The meeting will be held in conjunction with the 100th anniversary of Greene Street Friends School.

* * *

Elizabeth Gray Vining, well-known Quaker author, will give the sixth Ward Lecture on Founders Day held November 11 at Guilford College. Topic of the Founders Day Observance (November 9-11), will be "Women: Their Place in and Contribution to the Society of Friends." The tentative program includes presentation of life histories of Quaker women, a lecture and discussion of North Carolina Quaker women leaders, a chapel program, and the Ward Lecture.

* * *

North Carolina Yearly Meeting now has a radio program entitled "The Quaker Hour." The thirty minute broadcast is heard over WBIG in Greensboro, North Carolina, each Sunday at 4:00. It is also available on tape for stations outside the WBIG area. Orval Dillon is chairman of the Radio Committee; the program is sponsored and produced by the Ministers' Association of North Carolina Yearly Meeting. It includes great and familiar hymns, gospel songs and inspiring messages.

* * *

A one-day Conference for the Midwest Friends World Committee representatives from Iowa, Indiana, New York, Wilmington and Western Yearly Meetings and the Lake Erie Association was held March 5 at Waynesville, Ohio. Thirty-five representatives from nine Yearly Meetings gathered to plan the best use of visitors coming to the United States next fall as well as to deepen the fellowship among Friends World Committee representatives. This was the first such meeting since the Midwest Office opened in the fall of last year.

* * *

Florence Stevens, Clerk of Farmington Quarterly Meeting and member of Gasport, New York, local meeting, returned March 15 from a year of service as an exchange librarian in Shropshire County, England. She lived in Shrewsbury and was happily associated with the local Friends

Meeting. She also had opportunity to attend some of the sessions of London Yearly Meeting held at Birmingham. She is on the staff of the Lockport, New York, city library. During her absence a British librarian spent a year of service in the Lockport library.

* * *

The Missionary Voice of Evangelical Friends, a new publication, issued its first number in February of this year. It sets forth Friends' work in four mission fields, Bolivia, Bundelkhand in India, Urundi in Africa and Formosa, which are under Ohio, Kansas and Oregon Yearly Meetings and not part of the work of the American Friends Board of Missions. Editor-in-chief is Ray L. Carter; Chairman of the Board of Publication is Walter P. Lee. *The Missionary Voice* will be published quarterly and may be obtained from 1619 S.E. 21st St., Portland 15, Oregon, at twenty-five cents per year.

* * *

The spring meeting of the American Friends Service Committee, held each year in the Philadelphia area, is scheduled for Haddonfield, N. J. on April 30. Louis Schneider, new head of foreign service, will report on his six months overseas spent visiting projects in most of the fifteen countries in which the A.F.S.C. operates. A second feature will be a discussion of a new ninety-six-page A.F.S.C. publication, *Speak Truth to Power*, which presents a Quaker non-violent approach to the present world crisis. The sessions will be held in the Friends Meetinghouse, beginning at 11 a.m. with a meeting for worship.

* * *

The permanent Board of New York Yearly Meeting will hold its spring session in conjunction with Farmington Quarterly Meeting at Farmington on April 30. The practice in recent years of holding the spring session of the Permanent Board in different parts of the Yearly Meeting has proven to be of definite value. Florence Stevens, recently returned from a year of exchange library service in England, will again take up the duties of Clerk of the Quarterly Meeting. Wilbur Kamp will succeed Harvey Jones as Clerk of the Permanent Board of the Yearly Meeting.

* * *

The fifteen year experiment by the American Friends Service Committee in helping sharecroppers and tenant farmers win a farm of their own ended March 1 when Wilmer and Mildred Young sold their AFSC demonstration farm near Abbeville, S. C., to a neighbor. In the fifteen years, 2,000 acres of farmland purchased with AFSC funds have been re-

sold to twenty-two families, and a number of other improvements in the community have come about. Wilmer and Mildred Young will be at Sky Valley retreat center in North Carolina this summer, and have been offered a resident fellowship at Pendle Hill for the coming year.

* * *

Raymond Wilson of the Friends Committee on National Legislation testified before the Subcommittee on Technical Assistance of the Senate on March 4. The House has passed an appropriation for four million dollars, which is half the amount for Technical Assistance the President requested. It is hoped that Clarence Pickett can also testify for the Friends Committee on National Legislation to urge that the United States share its bounty with less fortunate countries. Friends are encouraged to write their Congressmen expressing interest in at least the amount of technical assistance from the United States for which the President asks.

* * *

Family Conferences at Danebod in southeastern Minnesota will be sponsored this summer for the second year by the Des Moines office of the American Friends Service Committee. Twenty families can be accommodated at each conference, the first held August 14-20, the second August 22-28, at a cost of \$55.00 per family. Norman Whitney, widely known AFSC lecturer and Quaker from Syracuse University, will be both conferences, with tentatively Morris Rubin of the *Progressive* and Mulford Sibley of the University of Minnesota as resource people for the adult program. Applicants for the Conferences and Young Friends who would like to volunteer to help in the children's program of the conferences should apply to Wilmer Tjossem, AFSC, 4211 Grand Avenue, Des Moines 12, Iowa.

* * *

Friends in western New York have been invited to arrange for a Centennial celebration for the Thomas Indian School located on the Cattaraugus Reservation (Seneca Nation) near Collins, N. Y. on May 14. The school bears the name of Phillip Thomas, Baltimore Quaker and first president of the Baltimore and Ohio Railroad. E. Russell Carter of Lawrence, Kansas, Lawrence Lindley of Philadelphia, Clara Finch of Quaker Bridge, New York, Alice Maloney of the Presbyterian Home Mission Board and others will share in the program of the day. The general theme for the gathering will be "Merging Cultures." Friends interested in attending this gathering are requested to communicate with Levinus K. Painter, Collins, Nev.

York, if desiring overnight or meal accommodations.

More than 200 men of Iowa Yearly Meeting met for their annual banquet at William Penn College on March 22 to consider the project of a new \$200,000 gymnasium and physical education plant for the college. President Charles S. Ball reported that the College hopes that one-half the cost (\$100,000) will be raised in the churches of Iowa Friends, (\$51,000 had been subscribed prior to the general campaign.) The balance of the funds, it is hoped, will be raised from non-Friends, making possible the erection of the gymnasium on the Penn College campus in the summer of 1956. Worthy A. Spring pastor of the New Providence Friends Church, gave the main address to the men's meeting on "How Dreams Come True." A number of Quaker men from the fifty churches in Iowa spoke on progress and plans in their home communities.

Friendly Fellowship

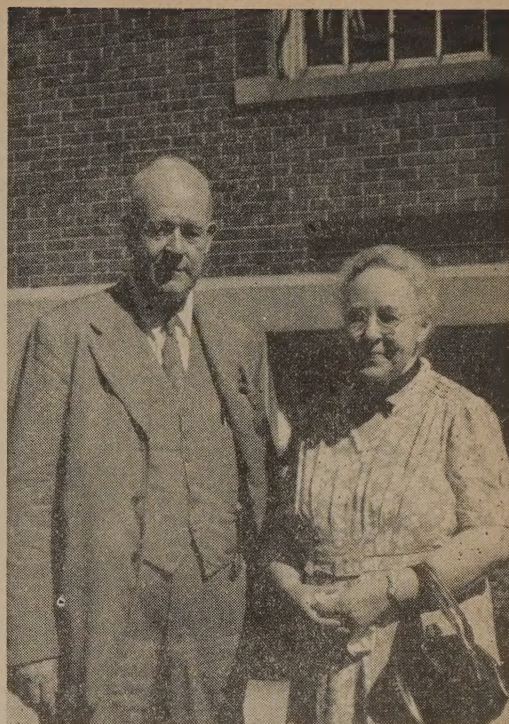
KOKOMO, INDIANA — Concern for increased attendance at Union Street Friends has resulted in a sustained effort to get more members to come to Meeting. Beginning the first week in 1955, a card has been mailed to each family in the Meeting every week. An inviting sentence or two reminds them to be present the following Sunday, and the cards are always signed: "Union Street Friends Church—where friends meet for worship every Sunday morning at ten-thirty." In addition to the postcards, members of the Meeting on Ministry and Counsel have been asked to contact personally at least three people missed at Meeting each Sunday. It is hoped that this campaign will grow into a personal visitation movement eventually including members of the Sunday School as well as members of the Meeting.

Visiting cards have also been printed for all the members to use. These cards have a line where the individual member signs his or her name as "Representative," the name and address of the church, and also carry the same reminder used on the postcards: "Where friends meet for worship every Sunday morning at ten-thirty." It is hoped that the visiting cards will serve a double purpose: as a means of presenting our Meeting to others and also as a reminder to us that we are representatives of our meeting at all times.

Fleta Newlin.

ST. PETERSBURG, FLORIDA — The St. Petersburg Meeting is winding up another very happy and uplifting Florida winter season. On March 4 Emma J. Wilson shared with us, via film, a trip to the 1952 Conference at Oxford. Many Friends

Levi T. and Rebecca Pennington, who celebrated their fiftieth wedding anniversary on February 27, are pictured above as they appeared at the sessions of the Five Years Meeting in 1950. Nearly 300 friends attended open house at their Newberg, Oregon, home. The Penningtons, who were married on February 28, 1905 at Ypsilanti, Michigan, have lived in Newberg for 44 years. Levi Pennington served as President of Pacific College from 1913 to 1941, and is now President Emeritus. Previously he served as a Friends minister in several Indiana cities. He is a graduate of Earlham College. He has served as Clerk of Oregon Yearly Meeting and is now Clerk of the local meeting. He and his wife have served in various capacities in the American Friends Service Committee, the Friends World Committee, the Friends Committee on National Legislation, the Herbert Hoover Foundation, and many other organizations. Greetings and gifts and guests from many parts of the country came to the Penningtons on their Golden Anniversary.



Levi and Rebecca Pennington
of Newberg, Oregon

Meetinghouses and English gardens were also shown.

An enjoyable picnic with sixty in attendance was held at historic Philippe Park on March 9. Bernard Walton gave an interesting talk, recalling the first All Florida Picnic which brought Friends together from all parts of the State and resulted in Friends settling Highland Park. He felt our picnic was an excellent prelude to the All Florida Friends Conference, which met here on March 12 and 13 with a large attendance.

A tea meeting is planned for March 27, when Horace Alexander will speak.

Ada E. Davis.

In the Larger Circle

April 24 has been designated National Christian College Day by the National Council of Churches. In many pulpits, tributes to the historic work of 471 Protestant church-related colleges will be paid. Several Quaker colleges are encouraging Friends Meetings to use this national day of tribute as a time of recognition for their nearest Friends college.

For the first time in nearly 200 years, the Kingdom of Nepal has opened its doors to Christian missionaries. An in-

ternational team of medical missionaries has established a small hospital and several health centers in this picturesque Himalayan country. Nepal, whose inhabitants practice Buddhism or an ancient rite of Hinduism, has not permitted Christian missionary enterprises since the expulsion of a band of monks in 1771.

The Upper Room, a favorite devotional guide, celebrated its 20th anniversary on April 1 of this year. Its March-April issue was its anniversary issue. Circulation for The Upper Room now reaches over three million. It is published in twenty-five different languages as well as in Braille. J. Manning Potts has served as editor of the devotional magazine since 1948.

The 43rd International Christian Endeavor Convention will be held in Columbus, Ohio, July 11-16. Speakers will include Daniel A. Poling, president of the World's Christian Endeavor Union; Frank C. Laubach, "apostle to the illiterates;" Charles B. Templeton of the Presbyterian Church and the National Council of Churches; and Congressman Walter B. Judd. Four thousand delegates from throughout North America will attend.

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aunis, Waubaushe, Ontario, Can.

Leaders—Robert Davis of Wood-
brooke, England, and others.

Subjects — "Quaker Faith and
Practice"; the New Testament;
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Address enquiries to the Canadian
Friends Service Committee,
60 Lowther Avenue,
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SLAVERY AND "THE WOMAN QUESTION"

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Edited by Frederick B. Tolles

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BIRTHS

BRANCH—To Benjamin Harrison and
Marjorie Lee Browne Branch of Arling-
ton, Virginia, a son James Hoge, on De-
cember 6, 1954.

BRANDENBURGH—To Donald and Mary
Moore Brandenburg of Los Angeles,
California (members of the Stuart, Iowa,
Friends Meeting), a son, Gregory Carter,
on March 8.

HAWKINS—To LaVaughn and Elean-
or Hawkins of Kokomo, Indiana, a daughter,
Rebecca Sue, on March 11.

HOCKSENA—To Marvin and Doris Bier-
man Hocksema of Junction City, Kansas
(members of the Muscatine, Iowa, Meet-
ing), a son, Stephen Craig, on February
5.

TOWLE—To Philip and Virginia Towle
of Hinkley, Maine, a son, Glenn Eric,
on January 22.

MARRIAGES

COX-DWIGGINS — Rosalyn Dwiggins,
daughter of Forrest and Gertrude Dwig-
gins, to Austin Cox, won of Wendel and
Mabel Cox, at Winchester, Indiana, Meet-
inghouse, on March 6. Murray Johnson,
uncle of the groom, officiated, assisted by
Kenneth Pickering, pastor.

WEDDING ANNIVERSARY

PEMBERTON—Albert and Alta Vore
Pemberton will celebrate their sixtieth
anniversary on April 20. They have always
lived in or near West Milton, Ohio

DEATHS

Cox—Eleanor A. Cox, on March 12, at
the home of her daughter, Caroline Cox
Gorham, near Winchester, Indiana.
Eleanor Cox lived for thirty-five years in
Anderson, Indiana, before going to live
with her daughter three years ago. Her
husband, Thomas M. Cox died in October,
1952. She has served on several Indiana
Yearly Meeting committees and several
committees in Anderson Friends Church,
of which she was a member. She taught
Sunday School for a number of years. She
was a faithful member and worker of the
Christian Endeavor, serving as state
secretary for one year. Surviving are
Caroline Gorham and Mrs. J. D. Beall
of Sturgis, Michigan, and three grand-
children. Funeral services were held in
the Anderson Friends Church with Ray-
mond Breaker officiating and Mark Shu-
gart of the Jericho Meeting assisting. In-
terment was in Knightstown, Indiana.

GRAY—Ardella Gray, on March 14, at
her home in Portland, Indiana, aged eighty.
She was a non-resident member of Win-
chester Meeting. Funeral services were
held in Portland by Robert Clark. Burial
was in Crown Hill Cemetery Indianapolis.

HIRE—Margaret Hire, on February 10,
at Van Wert, Ohio, aged ninety-two. Due
to a stroke of paralysis, she had been con-
fined to her home for ten years. Living
across the street from the Van Wert
Friends Church, even though she could

to attend services, she observed the attendance and was always pleased to note her advance. She was one of the most interested members of the local Meeting. The more than seventy years of the church's history, she was personally conversant with every person who served in Wert as pastor and kept up correspondence with the pastors or their wives after the close of the pastorate. Her interest extended to the Yearly Meeting and while her health continued she very frequently attended the sessions of Indiana Yearly Meeting. She was wise in her counsel, a good Bible School teacher and a consistent tither. She lived for many years as a widow, her husband, W. H. Hire, having passed away early in the century. Burial was made in Woodland Cemetery.

McCoy—Jorephine Jones McCoy, on February 2, at Kokomo, Indiana, following long illness. She was born at New London, Indiana, the daughter of Joseph and Lida Jones. Her parents died when she was a small child and she and her sister, Fern Elliott, now deceased, were reared for by her grandparents, Mr. and Mrs. Daniel Jones, Quaker pioneers of Jussaville. She was married to Loren W. McCoy in 1898. He passed away on May 1, 1953. During World War II she and Loren McCoy were in charge of the USO service club operated in Kokomo for service men. She was active in the local Garden Club and League of Women Voters also. The funeral service was held at Norman Young of the Union Street Friends Church in Kokomo officiating. Burial was in Memorial Park Cemetery.

McCracken—Martin Luther McCracken, died March 8, at his home in Richland, Iowa, aged seventy-three, from a heart attack. He was born near Richland on October 1, 1881, to William and Rebecca McCracken. He spent his entire life in that community, having moved from his farm to Richland ten days prior to his death. He attended the local public schools, later being graduated from Pleasant Plain Academy. He also attended William Penn College. On February 28, 1907, he was united in marriage to Marie Grace Allen, who preceded him in death on September 1, 1954. Luther McCracken was a lifelong member of Woolson (Iowa) Friends Church and worked faithfully in the church all of his life. Surviving are two daughters: Vesta Voss of Aplington, Iowa, and Victorine Spindler of Holyoke, Colorado; two granddaughters, Janet Voss and Margaret Spindler; one sister, Tirza Lealey of Whittier, California; and six brothers: Stacy of Denver, Symond, Hammer and Rufus of Richland; Linneus of Baton Rouge, Louisiana; and Duane of Ankato, Minnesota. A son, Vance, died May, 1946. Funeral services were held at Woolson Friends Church with Oran Hutchins and Tom Good officiating.

PEELLE—Waldo E. Peelle, on February 2, at his home near Wilmington, Ohio, born January 2, 1880 to Isaiah and Susan Miller Peelle, he was a birthright Friend. He married Maude Sprague February 25, 1903, who, with one daughter Kathryn Peelle Beckett and two grandchildren, survives him. Funeral services were in charge of A. Ward Applegate and burial was in the Wilmington, Ohio, cemetery.

SHATTUCK—Adelbert N. Shattuck, on February 26, at Highland, Minnesota, aged eighty-eight. Born September 28, 1886

at Highland, the son of Andrew and Julia Graves Shattuck, he resided there on the home farm all his life with the exception of a twelve year period when the family lived in Preston, Minnesota. He is the last of a family of eight children. He and his brother George operated a water well-drilling rig for several years, drilling 500 wells in eastern Fillmore County before 1898. In 1895 he married Adella E. Pickett. He was a charter member of the Highland Friends Church and was a trustee and elder when the Meeting was discontinued in 1951. Surviving are his wife, two children, Doris M. and Nathaniel A. Shattuck, and a foster grandchild, Karen. Services were held from the Highland Lutheran Church with Naomi Olsen, pastor of the Hesper Friends Church, and Dale Simmons, Pastor of the Highland Lutheran Church, officiating. Interment was in the Highland Cemetery.

SHINN—Gertrude Shinn, on March 10, aged eighty-two. She was a member of the University Friends Meeting in Seattle. She was born a birthright member of Clear Creek Monthly Meeting of Illinois Yearly Meeting transferring to Friends Memorial Church in Seattle, Washington, in 1921 where she was an active member until transferring her membership to University Friends Meeting in 1944. She was a faithful member and devoted to the ideals and principles of the Society of Friends and served in many capacities. For nearly two decades she had been recording clerk of the former Puget Sound Quarterly Meeting. Surviving are four children: Robert Shinn and Eleanor Cloud of Seattle, Kay Shinn of Tacoma and Pauline Murphey of Hollywood, California; six grandchildren and five great-grandchildren; a sister, Cordelia Wilson Wade, and a niece, Margaret Caddey, both of Seattle. A memorial service was held in University Friends Meetinghouse March 13.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister, Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30, Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins, Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor, Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way, Morning Worship, 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2136 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; AS—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 2-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block east of Ridge Boulevard, Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday, Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (CINt) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed, Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Leo Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship, O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce, Bible School 9:45; meeting for worship 11:00; evening worship and youth activities 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting, Unprogrammed meetings in homes: first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday at 11:00 a.m. in the YWCA. Clerk, Mrs. A. O. Conduite, 5202 Fremont St. EV 7-1472.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth, Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RICHmond 70716.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister, Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South, Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooreville, Indiana—Friends Church, Main and Monroe Streets, Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor, Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third, Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors, Phone 3811 and 3911.

Oklahoma City, Oklahoma—Meeting for worship Sunday afternoons at 4:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 3rd through April 24th, 1955, each Sunday at 11:00 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:00 a.m., 17th Street and Glendale Avenue; Grace Fraser, Clerk, 1221 E. Edgmont.

Portland, Oregon—First Friends Church, S. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place, Gerald W. Dillon, Minister, Phone FIlmore 3107.

Richmond, Virginia—Friends Meeting, 1 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Poplar Road, Clerk: Frances B. Compter, 17 Hazelt Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 294 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, 80th St. and 24th Ave., N.E. Bible School 9:45 a.m. Worship 11:00 a.m. and 7:30 p.m. Take "2" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove, Telephone ASbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 1 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 5th, Tucson, Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W. one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesmer, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar Marshburn, Clerk; Robert E. Cope, Minister, Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, L. Gordon. Office phone, AMherst 2-3373.

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